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his wife's family. This happened in fourteen cases, while if distributed by chance it would have happened in eight cases only. This implies a causal connection between the customs of avoidance and residence, and suggests as a reason, that the husband, being considered an interloper in the wife's family, must be treated as a stranger, or, as we should say, "he is not recognized."

The custom of naming the parent from the child prevails among more than thirty peoples: thus Moffat was generally known in Africa as Ra-Mary, or father of Mary. This custom proves, on examination, to adhere closely to those of residence and avoidance, the three occurring together among eleven peoples; that is, more than six times as often as might be expected to happen by chance occurrence. The connection of these customs finds a satisfactory explanation in the accounts given of the Cree Indians, where the husband lives in his wife's house, but never speaks to his parents-in-law till his first child is born. This alters the whole situation; for, though the father is not a member of the family, his child is, and when he receives a new name, meaning 'father of the newborn child,' the whole is brought to a logical conclusion by the family recognizing him as soon as he takes this name.

Dr. Tylor has inquired into the two great divisions of human society, — the matriarchal and patriarchal, or, as he prefers to call them, the maternal and paternal systems. In the former, descent and inheritance follow the mother's side, and the guardian of the children is the maternal uncle, not the father, whose assertion of paternal rights belongs to the paternal system with descent and inheritance on his side. The problem to be solved is, which of the two systems is the more primitive? Former inquirers have judged that the maternal system is the earlier; but Dr. Tylor is the first to give a firm basis to this theory by showing numerically that frequently customs of the maternal stage survive in the paternal, while no instance of the reverse is known. The author believes that a chief underlying cause of both these systems is still traceable in society. His tables show that among 65 peoples the husband attaches himself permanently to his wife's family; among 76 such, temporary residence is followed by removal to a paternal home; and in 151 cases the paternal home is resorted to from the first. The changes brought about by the man ceasing to be in the hands of his wife's kinsmen, and becoming lord of a household of his own, he considers as the cause of transformation of maternal into paternal society.

These results of a comparatively limited application of Dr. Tylor's ingenious method prove that it is pre-eminently adapted to the study of human institutions and inventions, and will undoubtedly prove a great help in the study of the history and development of mankind.

DISCOVERY OF FLINT IMPLEMENTS AT SOUTHALL, ENGLAND. — In the May number of the Proceedings of the Geologists' Association, John Allen Brown describes the discovery of the greater portion of a mammoth associated with human relics under circumstances of more than ordinary interest. The geological formation of this district being well known, the author was able to ascertain with a reasonable degree of exactness the probable origin of these remains, particularly the circumstances under which the carcass was deposited, and how it happened that its immediate neighborhood proved to be so rich in human relics. He shows that either the banks of a large river of the past must have existed near the spot, or the rising ground of an island in the stream. The mammoth either drifted into the shallow, tranquil water close to the bank, or was driven into the clayey silt of the shore, in which its remains were found by the paleolithic hunters who have left us so many of their implements as evidence of their presence in this locality at the time. The occurrence of so many implements at about the same level is indicative of an old inhabited land surface in their immediate vicinity, especially as most of them show little effect of rolling with the stones of the gravel, and have not been carried far, if removed at all, by the stream. A spear-head found in contact with the bones leads directly to the conclusion that it had actually been used, with others, for hunting the animal or cutting into its flesh. At any rate, it seems difficult to avoid the inference that there is an historical connection between the remains of the elephant and the implements found in such close proximity to them. The subsequent alteration in the currents, and probably in the channel of

the stream, by which these interesting relics of the remote past were covered up, tells the same tale of old habitable land surfaces, inundated, eroded, and destroyed, and new ones formed, which is noticeable all over the Thames valley.

BOOK-REVIEWS.

A Handbook to the Land-Charters, and other Saxon Documents.
By JOHN EARLE. Oxford, Clarendon Pr. 12°. (New York, Macmillan.)

THIS book will be very valuable to students of the early history and institutions of England. The author's name is sufficient guaranty for the general accuracy of the work, and the selections here gives have both historical and philological value. They are mostly grants of land, either from the King in council or from some subordinate authority; some of them being made to individuals, and others to religious houses. The land of the Teutonic settlers in England was at first divided into three portions: one being assigned to individuals, and made hereditary in their families; another given to townships as a corporate possession; while the third remained the property of the nation, under the name of 'folk land.' It was from this last portion that the grants here dealt with were made, subject always to the three burdens of military service, repair of bridges, and repair of fortresses. The greater part of the extant documents are grants to religious bodies, owing, as Mr. Earle remarks, to their having a better chance of preservation. The great importance of such title-deeds, and the difficulty in early times of detecting spurious ones, led to the forgery of many; and Mr. Earle gives examples of these of a real date subsequent to the Norman Conquest, but professing to be centuries older. The greater part, however, of his selections are genuine documents, and their historical importance is obvious. He has not confined himself, though, to land-grants, but gives examples of wills, contracts, and other papers of interest. They are all written either in mediæval Latin or in Anglo-Saxon, or more often in a mixture of the two; and, as an aid to their study, the author gives a glossary of the Saxon words, and of such Latin words as require elucidation.

In his introduction, Mr. Earle treats the general form and character of the charters, and then takes up the subject of land-tenure in those early times, discussing particularly the origin of the lord of the manor. The old theory of Blackstone and others was, that the lord was the original owner of the soil, and that some of his tenants succeeded in acquiring a customary right to the lands they held of him, which afterwards developed into a legal right. On the other hand, the historical school maintains that the township, or village community, was the original land-owner, and that the manorial lords of later times were usurpers. Mr. Earle's view is different from either of these. He holds that there was from the very first settlement of the Germanic tribes in England a class of military chieftains known at first as *gesithas*, and afterwards as *thanes*, one of whom was, as a rule, attached to each township. They were commissioned officers of the King, having military and police duties to perform, and wielding a certain authority over the township for that purpose. They were in no sense proprietors of the town lands, but had certain land of their own in the neighborhood; and it was these officers who afterwards developed into the lords of the manor. This theory is not free from difficulties, as the author himself recognizes; but it is certainly plausible, and well deserves the attention of historical students.

Tenure and Toil. By JOHN GIBBONS. Philadelphia, Lippincott. 12°. \$1.50.

THIS work is another of those attempts, now so common, to cure all the ills of the body politic. Mr. Gibbons is impressed with the evils that flow from poverty and the unequal distribution of wealth, as well as with those attending the conflicts of labor and capital; and, like many other persons, he exaggerates them till they appear of portentous dimensions. Those evils, he thinks, arise from "the false relations existing between the people and the land, and between labor and capital;" and the remedy for them "can be found only in legislation." The remedies he proposes, however, are for the most part such as have been proposed by others, and those that are new do not strike us as either wise or adequate to

their purpose. He is a firm upholder of the right of property, in land as well as in any thing else; but he would limit the amount of land that a man might own. In reply to the objection sometimes urged against land-reformers, that men will often refuse to take land even when they can get it for nothing, he proposes that men without means of support shall be compelled to go and settle on the public lands in the West, the government to advance them the necessary capital to begin farming with, the same to be paid for by them in instalments. He would have arbitration by State officers between labor and capital, but would not compel the parties in dispute to accept their decision. He recommends some minor measures in the interest of the laborers, and favors profit-sharing and co-operation. The combinations of capital known as 'trusts' he regards with strong dislike, and would have them all abolished by law. Such are the principal measures he proposes, and, except the one about the public lands, they contain little that is new. The real defect in them, as in so many others that have been proposed, is that they overlook the moral and intellectual causes to which the evils complained of are so largely due, and which cannot be removed by legislation. We should add that a considerable part of Mr. Gibbons's book is taken up with a history of the institution of property, which is not always up to the standard of the best scholarship, as, for instance, when he cites the early chapters of the Pentateuch as historical authority. Indeed, the whole book gives the impression that the author either lacks the ability or has not taken the trouble to master his subject.

Inebriety: its Causes, its Results, its Remedy. By FRANKLIN D. CLUM, M.D. Philadelphia, Lippincott. 12°. \$1.25.

THE author states in his preface that "the object of this book is to give a clear, correct, and impartial description of drunken frolics, their consequences, and how to avoid them. The subject is treated from a scientific standpoint, and the drunkard is pictured in colors that are true to life. His habits, his diseases, his misfortunes, his miseries, are described exactly as we find them, and the easiest and best way to cure and reform him is made known so simply and clearly that all can understand."

With the habits, diseases, misfortunes, and miseries of the drunkard, we imagine that the readers of this book are as familiar as its writer, and we therefore pass these subjects by; but in the cure and reform of the inebriate every one is interested; and if, as Dr. Clum states in his preface, he has found a way of accomplishing this, he has done humanity a great service, and doubly so if that way is an easy one. Of his ability to accomplish this transformation he is evidently thoroughly convinced. In addition to the quotation already made, he further says, "The most confirmed and degraded drunkard can be reformed if the directions given in this volume are carefully carried out. They can be carried out by even the most poverty-stricken man, if there is an honest desire in his heart to reform."

The author's method of reforming the drunkard may thus be concisely described. The first object to be obtained, in all cases, is the personal consent of the inebriate to assist in his own reformation. He should carefully think the matter over, until there is no lingering doubt in his mind about the injury alcoholic drinks are doing him. He should understand the reasons, and all the reasons, why they are not good for him. Then he should avoid the thoughts, the persons, and the places that lead to the temptation to drink, and frequent the places, associate with the persons, and indulge in the thoughts, that lead away from the temptation. He should keep busy at something that will occupy his close attention, and not become discouraged and give up the struggle, even though he should break his resolution time after time. When the resolution has been broken, he should carefully think the matter over until he understands why he failed, so that he may be on his guard against a recurrence of the same circumstance. Dr. Clum especially insists upon the treatment of drunkards as matter-of-fact men, and not as if they were the most demoralized, sinful, and abandoned of men; nor, on the other hand, must they be treated as if they were objects of great pity. They will listen to philosophical reasoning, to plain, unvarnished truth, but despise trickery and hypocrisy. After intoxicants have been discontinued, steps should be taken to restore the inebriate's health, and his surround-

ings should be made sanitary. His occupation and residence may often be changed with advantage. The views of the author, which we have endeavored to give in a condensed form, are, of course, fully elaborated in his book. He gives some sound advice to the moderate drinker as well as to the confirmed drunkard, warning him that he is in danger. He should remember that he has the same failings, passions, and frailties as other men, and is subject to the same physiological laws, disappointments, sorrows, and diseases, and that it is absolutely impossible for a moderate drinker to tell with certainty whether he will become a drunkard or not. His only safety is in avoiding intoxicants *in toto*.

One chapter of Dr. Clum's book is so remarkable, that, although we have already extended our consideration of his views more than we had intended, we must take a moment to refer to it. In the chapter referred to, which is headed 'The Inebriate Drunkard's Guide,' the writer gives advice to the drunkard, so that while he continues his habit he may do so with the least injury to his health, and thus prolong his life. Whatever may be thought of the wisdom of this, Dr. Clum recognizes, that, despite all warnings, protestations, pleadings, and tears of friends, many persons will continue to indulge in alcoholic drinks. The rules which he lays down for the guidance of such persons are as follows: 1. Alcoholic drinks, especially strong spirits, should not be taken on an empty stomach; 2. Light, dry wine, beer, or ale should be drunk in preference to strong spirits; 3. Whenever disease exists, those wines should be used which will create the least mischief, as, in gout, sherry or madeira instead of hock and claret, or the best quality of light California wines; 4. Champagne should be preferred as usually the safest; 5. Liquors should not be mixed. Other advice follows in reference to bathing, and the care of the body and its functions. The author is evidently aware that some persons may be tempted to make use of the directions which he gives to continue the evil habit, and at the same time to minimize its effects; for he says that it is to be hoped that those who have just started on their career as drunkards, and are not fully initiated in the mysteries of Silenus, will not attempt to follow these rules with the intention of being moderate drinkers, thinking to escape the disastrous effects, the terrible penalties, and the fearful evils of drunkenness. Moderate drinkers engaged in business calling for judgment and acumen, end, with scarcely an exception, as financial wrecks, however successful they may be in withstanding the physical consequences of their indulgence. From a careful perusal of Dr. Clum's book, we infer that he believes that an inebriate may be cured if he is determined to reform, but that without this determination any attempt at reformation will be a failure.

Hand-Book of Moral Philosophy. By HENRY CALDERWOOD. 14th ed. London and New York, Macmillan. 12°. \$1.50.

THE sale of fourteen thousand copies of Professor Calderwood's 'Moral Philosophy' is pretty good evidence that it contains something of real value, and all who have read the book will agree that this is the case. It is not, and does not profess to be, a great original work, laying down a new theory of our moral nature or of moral truth, but only a compendium of the best ideas of the intuition school; and as such it is a decided success. It is much superior to the ordinary ethical text-book, especially in depth and closeness of reasoning. The author, too, though decided in his own views, is eminently fair in representing those of his opponents, and often keen and able in criticising them. The present edition of the 'Handbook' is largely rewritten, especially the chapters dealing with the basis of morals, and those in which the author criticises the Hegelians and the evolutionists. The chapter on the 'First Cause,' too, is enlarged, which, from a literary point of view, seems a mistake, as introducing matter not strictly ethical; for, though duties to God must obviously be treated in an ethical work, the subject of the divine existence and attributes belongs to another branch of philosophy. On the other hand, some topics are not accorded the space they deserve, the chapter on 'Impulses to Action,' for instance, being by no means so full and elaborate as would be desirable. On the whole, however, the work deserves its reputation, and we are glad to see it appearing in a revised form, better adapted to the wants of the present time.

Professor Calderwood's philosophy, as we have already remarked,